Dignāga's Pramāṇasamuccaya, Chapter 1

A hypothetical reconstruction of the Sanskrit text with the help of the two Tibetan translations on the basis of the hitherto known Sanskrit fragments and the linguistic materials gained from Jinendrabuddhi's Ṭīkā

by

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Dedicated to

Masaaki Hattori

on the occasion of his 80th birthday

www.oeaw.ac.at/ias/Mat/dignaga_PS_1.pdf

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Contents

Introduction

Dignāga's last work, the *Pramāṇasamuccaya*, was composed shortly before 540 CE as a concise summary of his many epistemological, logical, dialectical, and polemical treatises, of which almost all are lost. It is composed in verses to which are added short explanations in prose (*Vṛtti*) that mainly serve to provide the polemical or argumentative context.[1]This work founded a fascinatingly rich and influential tradition of Buddhist epistemology and logic. The text has not yet been found in its original Sanskrit form. Hope, however, remains that it is still extant among the Sanskrit manuscripts in Tibet, the access to which slowly becoming more open.[2]

Because of its importance for the Indian history of ideas in general, as evident from the numerous references and citations in late classical Indian philosophical literature, scholars tried to fill this deplorable gap very early on, not only by collecting the available fragments of

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[1] It is my opinion that this explanatory part in prose should not be considered an independent work, but this is not the place to present my reasons for this assumption in any detail. The traditional and the scholarly separation of the stanzas of the *Pramāṇasamuccaya* and its prose parts as a *Vṛtti* on these, however, is still useful for bibliographical reasons and references, and I therefore follow this usage, but think that this distinction should not be understood as hypostatizing two originally separate works.

[2] Cf. STEINKELLNER 2004. To my present knowledge the text has not yet been identified in any of the collections in the TAR. This may, however, be due to the fact that until now almost only the palm-leaf manuscripts have been subject to the attention of the curators of Tibet's cultural relics. Paper manuscripts, even if containing Sanskrit texts, are not yet considered culturally as valuable as those on palm-leaves. They are, therefore, not only in the ambivalent position of being less protected, on the one hand, and being treated less greedily, on the other, but also give us a reason to hope that may contain long-lost texts. For example, from the catalogue of Prof. Luo Zhao Dignāga's Nyāyamukha is known to exist in the Potala as part of a bundle of paper manuscripts which also contains other unique Sanskrit texts, but it was not photographed, evidently because of its assumed minor value in naddition to the fact of being partly burnt. It thus does not seem to be contained in the China Tibetology Research Center's collection of photocopies at this time.
Since a fairly large amount of manuscripts produced in Nepal or Tibet have been written on paper, it will be necessary to make the authorities in charge of these documents in the TAR aware of the fact that not only palm-leaf manuscripts, but also paper manuscripts may contain valuable Sanskrit texts and should therefore also be protected.

this work, but also by reconstructing the text itself with the help of the fragments, the Tibetan translations, and Jinendrabuddhi's commentary, which until very recently was also only available in its Tibetan translation. These activities began already with Satischandra Vidyabhusana in his dissertation *History of the Mediæval School of Indian Logic* (Calcutta 1909, pp.82-89; cf. also *A History of Indian Logic*, Calcutta 1921, pp. 274-285), and continued in the publication of first collections of fragments by H. N. Randle (RANDLE 1926) and Rangaswamy Iyengar (IYENGAR 1927), which were followed by many others. [3]

Three major efforts have been undertaken in the past to reconstruct, restore, or retranslate the text,[4] up to now largely only of its first chapter if we disregard individual passages: by H. R. Rangaswamy Iyengar in 1930, by the Muni Jambūvijaya in 1961, 1966, and 1976, and by Masaaki Hattori in 1968. Their works differ in method, style and extent, and clearly represent three stages of progress. While the Sanskrit text in Iyengar's pioneering attempt still consists almost entirely of retranslations from the Tibetan translations, the discovery and publication of new sources in the following decades, above all by Rāhula Sāṅkṛtyāyana, helped Hattori to reconstruct and Jambūvijaya to both reconstruct and retranslate in a much more substantial and reliable way.

The Jaina Muni Jambūvijaya's edition of Candrānanda's *Vaiśeṣikasūtravṛtti* (1961) and his reconstruction of Mallavādin's *Dvadaśāraṃ Nayacakra* with the edition of Siṃhasūri's commentary *Nyāyāgamānusāriṇī* (1966, 1976) added new fragments and information to those fragments already known. In the footnotes and in various appendices he added fragments, reconstructions, retranslations of the *Pramāṇasamuccaya* stanzas and the *Vritti,* as well as retranslations of Jinendrabuddhi's commentary on these passages to the two editions. Prof. Hattori collected all known primary material, thus building upon the materials published by Jambūvijaya in1961 and 1966, and also introduced numerous parallel passages, particularly from the traditions of Dignāga's opponents, in his substantial notes to the first complete translation of the first chapter together with an edition of the two Tibetan translations. In

[3] Cf. HATTORI 1968: 16 with note 82. For further literature containing fragments and other information on the text up to 1993 cf. the entries 1.15 and 1.16 in STEINKELLNER/MUCH 1995 as well as its new on-line continuation under the address http://www.istb.univie.ac.at/cgi-bin/suebs/suebs.cgi.
[4] The terms used in this connection by scholars should be clearly distinguished. "**Reconstruction**" (or "restoration, reconstitution") is only possible if a large amount of original linguistic materials is available from citations or commentaries. When offering a "reconstruction", the original linguistic material should be clearly distinguished from those parts of the text for which no original wording has been found so far. These parts may either be filled in with a "**retranslation**" of the Tibetan translation into Sanskrit which is, if possible, typographically differentiated, or by adding the Tibetan text as such, or even by adding a modern, e.g., English

addition, Prof. Hattori added six unnumbered pages of text written in his own hand (inserted between pp.238 and 239) as a sample of a reconstruction of the PS with the *Vṛtti* for the first twelve stanzas, i.e., the *siddhānta.* To produce this text he collected the attested Sanskrit words and passages, and added, for all parts not yet attested in the original Sanskrit, the corresponding Tibetan translations.

The present attempt represents yet a further stage in this process of regaining the *Pramāṇasamuccaya* insofar as it was possible to include new linguistic materials from Jinendrabuddhi's commentary. The original Sanskrit text of this commentary, the *Pramāṇasamuccayaṭīkā*, is preserved in a single palm-leaf manuscript kept in the collection at Norbulingka, registered and first described by Prof. Luo Zhao in 1984, and which was subsequently photographed, presumably in 1987. Photocopies of this commentary are presently kept in the library of the China Tibetology Research Center (CTRC), Beijing. The *codex* itself may have been moved meanwhile to the Tibet Museum in Lhasa. The photocopies are the basis of both a diplomatic and critical edition of Jinendrabuddhi's text, one of the subjects of an agreement on scholarly cooperation between the CTRC's Institute of Religious Studies and the Institute for Cultural and Intellectual History of Asia of the Austrian Academy of Sciences. The editions, starting with Chapter 1 ("On perception"), will be published in Beijing and issued jointly in all probability in 2005. This is to be the first volume of a new series entitled "Sanskrit Texts from the Tibetan Autonomous Region".

The *pratīka*s, explanations and paraphrases in Jinendrabuddhi's commentary greatly expand and improve our knowledge of Dignāga's text, and thus yet another up-to-date presentation of this 'text in progress' seems justified. It was, of course, necessary right from the beginning of the work on the commentary, in which I was joined by Helmut Krasser and Horst Lasic, to provide a hypothetical reconstruction of the text being explained to base our work on, to provide a *chāyā* so to speak of that being explained. This was, in fact, the beginning of the text presented here. During the course of reading the commentary this *chāyā* was much improved upon. After the completion of our work it would have been desirable to edit Dignāga's text in the light of the new knowledge gained including detailed documentation of all references not only of the fragments known so far, but also of the new linguistic materials. What this would have meant will be clearly demonstrated by the reconstruction of the second chapter being prepared by Horst Lasic under the same conditions but with an appropriately

translation of the Tibetan text. In the latter case we can only hope to be able to grasp the meaning. In all three

more rigorous and comprehensive method of documentation which I cannot now afford to invest. In consideration of the possibly short time my age leaves me and of the greater importance of other projects I have in mind, I have decided for a more pragmatic and less time-consuming mode. Information already existing in the works of Jambuvijaya and Hattori on fragments, reports and contextual, mostly polemical material is not repeated. Only newly identified materials are indicated. However, new materials from the *Ṭīkā* are also not specifically identified if they belong to the narrower commentarial context that can be expected, because in the critical edition all linguistic material assumed to be imported from the *Pramāṇasamuccaya(vṛtti)* is in bold print and easily visible. Thus, the source is indicated only for words and passages that are found in sections of the PSṬ that are not actual commentary.

Since the presented text is a hypothetical proposal only and will hopefully be improved upon in the future, I also refrain from supporting the retranslated parts with arguments. In general I followed the following principles:
When a portion of text, either a passage or a word, is testified by the PSṬ, variants from available Sanskrit fragments and deviations from the Tibetan translations (T meaning that the translations of V = "Vasudhararakṣita" and K = Kaṇakavarman can considered to be the same) are not reported. As a rule K has a better translation and is therefore the version preferred as a basis of the retranslation.
Where the two translations differ strongly, the retranslation may be based on either V or K. In such cases a small superscript ^{K} or ^{V} is added at the end of a sentence or phrase as valid for the preceding syntactic group, or if within a sentence, as valid for only the preceding word.

In addition to the above-mentioned partial reconstructions of the first chapter, the following complete or partial **translations** are available: HATTORI 1968: 23-172 (English translation of the complete chapter with annotations and including all available Sanskrit materials), FRAUWALLNER 1956: 391-394 (introduction and German translation of kk. 11-13 with the Vṛtti), FRAUWALLNER 1968: 62-83 (analysis, Tibetan texts, German translation and Sanskrit fragments of the Mīmāṃsā section) and DREYFUS / LINDTNER 1989: 36f. (English translation of kk. 8cd-11ab). In addition, several partial translations into Japanese are available: MIYASAKA 1956 (Vaiśeṣika section), KITAGAWA 1958 (Nyāya section) and HARADA 1992 (Nyāya section).

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cases we can never be certain of the original wording.

Complete or partial editions of the **Tibetan translations** are available in: HATTORI 1968: 173-237 (complete edition of both V and K) and FRAUWALLNER 1968 (only the Mīṃāṃsā section of both V and K).[5] An only recently identified and interesting partial sKu-'bum version which deviates considerably from V and K was edited in YAITA 2004.

Considerable progress in the interpretation of Dignāga's Mīmāṃsā polemics has been achieved in John Taber's recent publication of a richly annotated and thoroughly explained translation of the *pratyakṣa* chapter of Kumārila's *Ślokavārttika* (TABER 2005). This chapter's focus is mainly on Dignāga's polemics. Thanks to Karin Preisendanz who received an early copy I had the chance of quickly appreciating Taber's profound interpretations, but was unable to incorporate possible consequences from his work into the present work. In the case of new insights into the meaning of certain points raised by Dignāga, it may be necessary to improve upon my analysis for the section presented below.

Editorial conventions:

● **Bold** script is used for the *śloka*s and for words from the *śloka* used in the prose.
● *Italics* are used for all retranslated text, i.e., text that has not been attested as such.
● Underlining is used for personal names and text titles as well as pronouns referring to them.
● Parentheses (…) contain retranslations that are possibly superfluous.
● Pointed brackets < …> contain text emendated in the critical edition of the PSṬ.
● Slashes / within parentheses present alternative retranslation proposals.
● Superscript question marks $^{?}$ indicate more substantial uncertainty.
● An aAsterix * after a concluding *daṇḍa* marks a *śloka* in which the individual words are more or less firmly attested, but not in the sequence proposed.

Sandhi is applied within the *śloka*s which are considered to be a unit, even if their parts are separated by text in prose, but is not applied between the last and first words of adjacent prose and metrical sections. **Vowel sandhi** is not applied between attested words and retranslated words written in italics, nor between bold and non-bold words. The necessity of vowel sandhi is, however, indicated by a subscript $_{+}$.

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[5] Cf. also the entries in STEINKELLNER / MUCH 1995: 11f.

Metrical problems:

The *kārikā*s of this first chapter's *siddhānta* section (kk. 1-12) are completely attested. Difficulties arise in the less well attested second section (kk. 13-44) in which Dignāga summarizes his polemics against the *pratyakṣa* definitions of the *Vādavidhi,* the *Nyāya-, Vaiśeṣika-* and *Mīmāṃsāsūtra*s together with their early commentaries, and against the Sāṅkhya system that is represented by the *Ṣaṣṭitantra* and its tradition of commentaries as well as by Mādhava.

These difficulties are corollary to the advantages gained by the considerable increase of attested linguistic matter now available. In most cases only parts of the *śloka*s are attested through citations or *pratīka*s. The logical sequence of the arguments indicated by these attested parts is clearly defined by the introductory and/or explanatory (*Vṛtti-*)text in prose which separates these parts from one another. In addition, words from Jinendrabuddhi's explanations can be claimed for the *śloka* where gaps remain between attested parts. In these cases the sequence of words as well as their syntactic form are not always certain and can/must be adjusted to metrical requirements. The same holds true when only retranslations from the Tibetan can be offered. Here, however, even the words themselves can/must be chosen and adapted according to metrical needs, if the context does not provide any hints for the use of particular words.

Even under these favourable conditions the *śloka*s cannot be reconstructed without suggesting a few *vipulā*s.[6] In general I think I have managed to avoid any metrical irregularities, *vipulā*s, however, I introduced. In the well-attested *śloka*s of the first chapter only the following *vipulā* occur: *ma-vipulā* (14c, 40c) and *na-vipulā* (34c). The reconstruction of some *śloka*s was only possible by introducing a few more: *ma-vipulā*: 22c, 28c, *bha-vipulā*: 36a, and *na-vipulā*: 43c.

Analysis of contents:

The structure of the contents and arguments in this first chapter is shown clearly by its division into paragraphs in Hattori's translation and through some explanations in the notes,

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6 In accordance with the rules summarized in STEINER 1996: 248.

and, for the Mīmāṃsā section, in Frauwallner's survey of the contents (FRAUWALLNER 1968: 63-65). Karl Potter's recent summary (POTTER 2003: 328-337) is based on Hattori's divisions. For an example of the traditional Tibetan analysis cf. the *sa bcad* of rGyal tshab Darma rin chen prepared by Fumihito Nishizawa (NISHIZAWA 1997). The analysis presented in the appendix below differs from these inasmuch as it outlines the entire contents of Dignāga's work following the logical structure of its presentation and argument in detail, thus trying to impart both the contents and the relationships between the different paragraphs. This kind of analysis was originally developed by Professor Frauwallner for his reading notes on Indian philosophical literature. It is, in fact, a close relative of the more refined examples of the Tibetan *sa bcad* method without the latter's specific historical and exegetical considerations.



The internet provides a simple tool to share this stage of recovery with interested colleagues. The on-line presentation of this working hypothesis as a summary of the current stage of progress will, in addition, hopefully not only facilitate improvement upon my proposals by other scholars, but may also enable them to find additional testimonies more easily. For future improvements of the text presented please mail to office.ias@oeaw.ac.at.

Finally I would like to thank Helmut Krasser, Horst Lasic, and Tōru Tomabechi for their invaluable help, from preparing electronic files from my handwritten text at the beginning of our common work on Jinendrabuddhi to preparing the final PDF format, and, above all, for their many contributions towords improving the present product.

I would also like to thank the presidency of the Austrian Academy of Science which, in cooperation with the Austrian Federal Ministry of Education, Science and Culture, enabled my temporary concentration on research that I have enjoyed for the past three years, as well as the Austrian Science Fund which supported the series of projects that have allowed me to create a scholarly environment over many years from which this contribution is a small offshoot.

Vienna, April 2005 Ernst Steinkellner

Pramāṇasamuccaya 1. 1-44

pramāṇabhūtāya jagaddhitaiṣiṇe praṇamya śāstre sugatāya tāyine |
pramāṇasiddhyai svamatāt samuccayaḥ kariṣyate viprasṛtād ihaikataḥ ‖ 1 ‖

atra bhagavato hetuphalasampattyā **pramāṇabhūta**tvena stotrābhidhānaṃ prakaraṇādau gauravotpādanārtham. tatra hetur āśayaprayogasampat. āśayo **jagaddhitaiṣi**tā. prayogo jagacchāsanāc **chāstṛ**tvam. phalaṃ svaparārthasampat. svārthasampat **sugata**tvena trividham artham upādāya praśastatva+*arthaṃ* surūpavat, apunarāvṛttyarthaṃ sunaṣṭajvaravat, niḥśeṣārthaṃ supūrṇaghaṭavat. arthatrayaṃ caitad bāhyavītarāgaśaikṣāśaikṣ*ebhyaḥ svārthasampadviśeṣaṇārtham*. parārthasampat tāraṇārthena **tāyi**tvam.

evaṅ*guṇaṃ śāstāraṃ* **praṇamya pramāṇasiddhyai sva**prakaraṇebhyo *nyāyamukhādibhya* ***iha*** samāhṛtya pramāṇa**samuccayaḥ kariṣyate** parapramāṇapratiṣedhāya svapramāṇaguṇodbhāvan*āya ca*, yasmāt pramāṇāyattā prameyapratipattir bahavaś cātra vipratipannāḥ.

tatra

[1]**pratyakṣam anumānaṃ ca**[1] **pramāṇe**

te dve eva. yasmāt

lakṣaṇadvayam |

prameyaṃ

na hi svasāmānyalakṣaṇābhyām anyat prameyam asti. svalakṣaṇaviṣayaṃ ca pratyakṣaṃ sāmānyalakṣaṇaviṣayam anumānam iti pratipādayiṣyāmaḥ.

yat tarhīdam anityādibhir ākārair varṇādi gṛhyate 'sakṛd vā tat katham. asty etad grahaṇam, kiṃ tu

tasya sandhāne na pramāṇāntaram

svasāmānyalakṣaṇābhyāṃ hy avyapadeśyavarṇatvābhyāṃ varṇādi gṛhītvānityatayā cānityaṃ varṇādīti manasā sandhatte. tasmān **na pramāṇāntaram**.

na ca ‖ 2 ‖

punaḥ punar abhijñāne

yad asakṛt *tad evārthaṃ praty abhijñānam, tathāpi na pramāṇāntaram*. kiṃ kāraṇam.

1–1 PSṬ B 53b1f (chapter 2)

’niṣṭhāsakteḥ

yadi sarvaṃ jñānaṃ pramāṇatveneṣyate, *evaṃ pramāṇam anavasthitatvena syāt.*

smṛtādivat |

smṛtir eva **smṛtam**. tad yathā smṛtīcchādveṣ**ād***a*y*aḥ* pūrvādhigata₊*arthe na pramāṇāntaram*, tad**vat**.

tatra

pratyakṣaṃ kalpanāpoḍhaṃ

yasya jñānasya kalpanā nāsti, tat pratyakṣam. atha keyaṃ **kalpanā** nāma.

nāmajātyādiyojanā ‖ 3 ‖

[2]yadṛcchāśabdeṣu **nām**nā viśiṣṭo ’rtha ucyate ḍittha iti. **jāti**śabdeṣu jātyā gaur iti. guṇaśabdeṣu guṇena śukla iti. kriyāśabdeṣu kriyayā pācaka iti. dravyaśabdeṣu dravyeṇa daṇḍī viṣāṇīti[2].

atra kecid *āhuḥ* – sambandha*viśiṣṭa iti*. anye tu – arthaśūnyaiḥ śabdair eva viśiṣṭo ’rtha ucyata iti *icchanti*. yatraiṣā kalpanā nāsti tat **pratyakṣam**.

atha kasmād dvayādhīnāyām utpattau pratyakṣam ucyate na prativiṣayam.

asādhāraṇahetutvād akṣais tad vyapadiśyate |

na tu viṣayai *rūpādibhiḥ*. tathā hi viṣayā manovijñānānyasantānikavijñānasādhāraṇāḥ. [3]**asādhāraṇe**na ca vyapadeśo dṛṣṭo[3] *yathā* bherīśabdo yavāṅkura iti. *tasmād* upapannam etat pratyakṣaṃ kalpanāpoḍham.

abhidharme ’py uktam – cakṣurvijñānasamaṅgī nīlaṃ vijānāti no tu nīlam iti, arthe ’rthasañjñī na tu dharmasañjñī *iti*.

kathaṃ tarhi sañcitālambanāḥ pañca vijñānakāyāḥ, yadi tad ekato na vikalpayanti. yac cāyatanasvalakṣaṇaṃ praty ete svalakṣaṇaviṣayā na dravyasvalakṣaṇam iti.

tatrānekārthajanyatvāt svārthe sāmānyagocaram ‖ 4 ‖

anekadravyotpādyatvāt tat **svā**yatane **sāmānya**viṣayam uktam, na tu bhinneṣv abhedakalpanāt.

[2–2] Additional citations listed in FUNAYAMA 1992: note 121. [3–3] Cee PSṬ 175,11f

āhuś ca

[4]**dharmiṇo ’nekarūpasya**[4] **nendriyāt sarvathā gatiḥ** |

[5,6]**svasaṃvedyam hy**[1][6] **anirdeśyaṃ rūpam indriyagocaraḥ**[5] ‖ **5** ‖

evaṃ tāvat pañcendriyajaṃ *pratyakṣajñānaṃ* nirvikalpam.

paramatāpekṣaṃ cātra viśeṣaṇam, sarve tv avikalpakā eva.

mānasaṃ cārtharāgādisvasaṃvittir akalpikā |

mānasam api rūpādiviṣayālambanam avikalpakam anubhavākārapravṛttaṃ **rāgādiṣu** ca svasaṃvedanam indriyānapekṣatvān mānasaṃ pratyakṣam.

tathā

yogināṃ gurunirdeśāvyavakīrṇārthamātradṛk[2] ‖ **6** ‖

yogināṃ apy āgamavikalp**āvyavakīrṇa**m **arthamātra**darśanaṃ pratyakṣam.

yadi rāgādisvasaṃvittiḥ pratyakṣam, kalpanājñānam api nāma. satyam etat.

kalpanāpi svasaṃvittāv iṣṭā nārthe vikalpanāt |

tatra viṣaye rāgādivad eva apratyakṣatve ’pi svaṃ saṃvettīti na doṣaḥ.

evaṃ tāvat pratyakṣam.

bhrāntisaṃvṛtisajjñānam anumānānumānikam ‖ **7** ‖

smārtābhilāṣikaṃ ceti pratyakṣābhaṃ sataimiram |

tatra **bhrāntijñānaṃ** mṛgatṛṣṇādiṣu toyādikalpanāpravṛttatvāt **pratyakṣābhā**sam, **saṃvṛtisat**su arthāntarādhyāropāt tadrūpakalpanāpravṛttatvāt. **anumāna**tatphalādijñānaṃ pūrvānubhūtakalpanayeti na pratyakṣam.

atra ca

savyāpārapratītatvāt pramāṇaṃ phalam eva sat ‖ **8** ‖

na hy atra bāhyakānām iva pramāṇād arthāntaraṃ phalam. tasyaiva tu *phalabhūtasya* jñānasya viṣayākārat*ayā utpattyā* **savyāpārapratīti**ḥ. tām *upādāya* pramāṇatvam upa-

[4] PSṬ 177,8 [5–5] PSṬ 90,13 [6–6] PSṬ 177,7

[1] hi PSV ad PS 1.40ac; PSṬ 177,7 : tu PSṬ 90,13 Vibh 191[3], TAV 54,14f.

[2] °āvyavakīrṇā° PSṬ 56,12f,14 : °āvyatibhinnā°

caryate nirvyāpāram api sat. tad yathā *phalaṃ hetvanurūpam utpadyamānaṃ heturūpaṃ gṛhṇātīty kathyate nirvyāpāram api, tadvad atrāpi.*

svasaṃvittiḥ phalaṃ vātra

dvyābhāsaṃ hi jñānam utpadyate svābhāsaṃ viṣayābhāsaṃ ca. tasyobhayābhāsasya yat svasaṃvedanaṃ tat **phalam**. kiṃ kāraṇam.

tadrūpo hy arthaniścayaḥ |

yadā hi saviṣayaṃ jñānam arthaḥ, tadā svasaṃvedanānurūpam arthaṃ pratipadyata iṣṭam aniṣṭaṃ vā. yadā tu bāhya evārthaḥ prameyaḥ, tadā

viṣayābhāsataivāsya[3] **pramāṇaṃ**

tadā hi jñānasvasaṃvedyam api svarūpam anapekṣyārth**ābhāsataivāsya pramāṇam**. yasmāt so ’rthaḥ

tena mīyate ‖ 9 ‖

yathā yathā hy arthākāro jñāne pratibhāti śubhāśubhāditvena, tattadrūpaḥ sa viṣayaḥ pramīyate[4]. evaṃ jñānasaṃvedanaṃ anekākāram upādāya tathā tathā pramāṇaprameyatvam upacaryate. nirvyāpārās tu sarvadharmāḥ.

āha ca

yadābhāsaṃ prameyaṃ tat pramāṇaphalate punaḥ |
grāhakākārasaṃvittyos[5] **trayaṃ nātaḥ pṛthak kṛtam ‖ 10 ‖**

atha dvirūpaṃ *jñānam iti kathaṃ pratipādyam.*

viṣayajñānatajjñānaviśeṣāt tu dvirūpatā |

viṣaye hi rūpādau yaj **jñānaṃ** tad arthasvābhāsam eva. viṣayajñāne tu yaj **jñānaṃ** tad viṣayānurūpajñānābhāsaṃ svābhāsaṃ ca. anyathā yadi viṣayānurūpam eva viṣayajñānaṃ syāt svarūpaṃ vā, jñānajñānam api viṣayajñānenāviśiṣṭaṃ syāt.

na cottarottarāṇi jñānāni pūrvaviprakṛṣṭaviṣayābhāsāni syuḥ, tasyāviṣayatvāt. ataś ca siddhaṃ dvairūpyaṃ *jñānasya.*

[3] viṣayābhāsātaivāsya PSṬ 72,1; Vibh 221[1] (yul gyi snaṅ ba ’di ñid ’di V, yul gyi snaṅ ba ñid de ’di’i K) : viṣayākārataivāsya PVA etc. (HATTORI 1996: 104[1.64]) [4] pramīyate TSP (’jal bar byed T) : pratīyate PVA [5] °saṃvittyoḥ PSṬ 76,8f em. (°saṃvinnor PSṬ$_{Ms}$; NR 114,31; Kā 1. 238,14; ŚVV 139,23; NM 1. 189,5; 2. 495,10) : °saṃvittī Vibh 221[1], 229[1]; cf. HATTORI 1968: 107[1.67])

smṛter uttarakālaṃ ca

dvairūpyam iti sambandhaḥ. yasmāc **cā**nubhav**ottarakālaṃ** viṣaya iva jñāne 'pi **smṛtir** utpadyate, tasmād asti dvirūpatā jñānasya svasaṃvedyatā ca.

kiṃ kāraṇam.

na hy asāv avibhāvite ‖ 11 ‖

[7]*na hy ananubhūtārthavedanasmṛtī*[7] rūpādi*smṛti*vat.

syād etat – *rūpādivaj jñānasyāpi* jñānāntareṇānubhavaḥ. *tad apy ayuktam, yasmāj*

jñānāntareṇānubhave 'niṣṭhā

anavasthā iti tajjñāne **jñānāntareṇa**₊*anubhūyamāne. kasmāt.*

tatrāpi hi smṛtiḥ |

yena **hi** jñānena *taj* jñānam anubhūyate, **tatrāpy** uttarakālaṃ **smṛtir** dṛṣṭā yuktā. tatas tatrāpy anyena *jñānena*-anubhave 'navasthā syāt.

viṣayāntarasañcāras tathā na syāt sa ceṣyate ‖ 12 ‖

tasmād *avaśyaṃ* svasaṃvedyatā jñānasyābhyupeyā. *sā ca phalam eva.*

tathā pratyakṣaṃ kalpanāpoḍham iti sthitam.

tadanantaraṃ parapraṇītaṃ pratyakṣam parīkṣyate.

na vādavidhir ācāryasyāsāro veti niścayaḥ |

anyathāvayavaproktes tena *asmābhiḥ parīkṣyate* ‖ 13 ‖

na *hi* ***vādavidhir*** **ācārya***vasubandhor athavā*₊ ₊**ācāryasya** tatr**āsāraniścayaḥ.** katham. **anyathāvayavaprokteḥ. tenāsmābhir** *api* pramāṇādiṣu *kiñcit parīkṣaṇīyam.*

[8]tato 'rthād vijñānaṃ pratyakṣam[8] *iti.*

atra

tato 'rthād iti sarvaś ced yasya tat tata eva na |

7–7 Cf. Vibh 244[7]: … arthavedanaṃ vinārthasmṛter ayogād …

8–8 Ce Vādavidhi (cf. HATTORI 1968: 115[2.8] (NV, NVTṬ, DNCV)

yadi **tata** ity anena **sarvaḥ** pratyaya ucyate, $_{9}$**yasya** *viṣayasya* jñānaṃ **tad** vyapadiśyate$_{9}$, **na** tat **tata eva** bhavati, *nālambanapratyayād evodpadyate*, $_{10}$caturbhiś cittacaittāḥ hi$_{10}$ *iti siddhāntasambhavāt*.

ālambanaṃ cet smārtādijñānaṃ nānyad apekṣate ‖ 14 ‖

yadi **tato 'rthād** *ity anena* viṣayamātram, smṛtyanumānābhilāṣādijñānam apy ālambanāntaranirapekṣam. na hy agnyādijñānaṃ *dhūmādāv ālambyotpadyate*.

$_{11}$rūpādiṣu tv ālambanārtho vaktavyaḥ. kiṃ yadābhāsaṃ teṣu jñānam utpadyate, tathā ta ālambanam ity uktā atha yathāvidyamānā anyābhāsasyāpi vijñānasya kāraṇaṃ bhavanti.$_{11}$

tataḥ kim iti cet, yadi yathābhāsaṃ teṣu jñānam utpadyate, tathā sañcitālambanatvāt *pañcānāṃ vijñānakāyānāṃ* saṃvṛtisad evālambanam iti.

kāmaṃ nīlādyābhāseṣu vijñāneṣu tato 'rthād *utpannaṃ vijñānaṃ pratyakṣaṃ syāt*. tathā hi teṣu tatsamudāye prajñaptisaty api dravyasadākāro labhyate. dravyasaṅkhyādyākāreṣv api tu prāpnoti. ta eva hi *dravyāditvena* ābhāsante.

$_{12}$atha yathā vidyamānā kāraṇaṃ[6] bhavanti$_{12}$, evaṃ sati dravyādiṣu *prasaṅgadoṣo na syāt*, tathā teṣām asattvāt. evaṃ tu yasya tad vyapadiśyata ity etan na prāpnoti. na hi pratyekaṃ *teṣu* jñānaṃ. pratyekaṃ ca te samuditāḥ kāraṇam, na *tat*samudāyaḥ, *prajñaptisattvāt*.

tad evāha

yadābhāsaṃ na tat tasmāc citālambaṃ hi pañcakam |

yatas tat paramārthena na tasya vyapadiśyate ‖ 15 ‖

ity antaraślokaḥ.

$_{13}$yāvac cakṣurādīnām apy ālambanatvaprasaṅgaḥ. te 'pi hi paramārthato 'nyathā vidyamānā nīlādyābhāsasya dvicandrādyābhasasya ca jñānasya kāraṇībhavanti.$_{13}$

artharūpaviviktaṃ ***ca na vācyaṃ***

sarva*ṃ* jñāna*m artha*rūpavyatirekeṇāśakyaṃ vyapadeṣṭum.

$_{9–9}$ Cf. PSṬ 93,9f $_{10–10}$ **Ce** AK 2.64a $_{11–11}$ Hattori 1968: 117f$^{2.15,16}$; Steinkellner 1989: 178f
$_{12–12}$ Cf. above and Hattori 1968: 117f$^{2.15,16}$ $_{13–13}$ **Ci** PVP 251a5f (**Ce'** in PVV 206,26–207,2; **Re** in PVA 339,19f; cf. Hattori 1968: 120$^{2.26}$; Steinkellner 1989: 178ff)

[6] gźan du snaṅ yaṅ śes pa'i rgyur possibly only glossed in K

viṣayo ’sya ca |

***sāmānyarūpanirdeśyas* tasmān na vyapadiśyate ‖ 16 ‖**

*pañcānāṃ vijñānānāṃ viṣayas tat**sāmānyarūpe**ṇa vyapadiśyate*, *na tu svarūpeṇa vyapadiśyate*. sāmānyarūpeṇa rūpāditvena vyapadiśyeta. ***tasmāt*** *pañcānāṃ vijñānānāṃ viṣayo **na** śakyo vyapadeṣṭum iti <u>vādavidheḥ</u>.*

<u>naiyāyikānāṃ</u> tv [14]indriyārthasannikarṣotpannaṃ jñānam avyapadeśyam avyabhicāri vyavasāyātmakaṃ pratyakṣam[14] *iti*.

atrāpi viśeṣaṇ*āny* ayukt*āni, yasmāt*

indriyārthodbhave nāsti vyapadeśyādisambhavaḥ |

viśeṣaṇaṃ hi *vyabhicārasambhave kriyate*. na cāstīndriyabuddher *vyapadeśyaviṣayatvam*, anumānaviṣayatvād vyapadeśya*sya*. anirdeśyatve cāvyabhicāraḥ. na hīndriyabuddhiḥ *sarvā nirdeṣṭuṃ śakyate*. *tasmād viśeṣaṇavacanaṃ naiva kartavyam*.

na ca vyabhicāriviṣayatve, manobhrāntiviṣayatvād vyabhicāriṇaḥ.

vyavasāyo ’pi hi niścayaḥ. sa sāmānya[+]*ādi*vad *gavādi* no vikalpya *adarśanān na sambhavati*.

athāyathārthādijñānanivṛttaya ucyate, [15]tathāpy ayuktaṃ viśeṣaṇam[15]. avyabhicārāc ca[7]. sarvā hīndriyabuddhiḥ svārthamātra*grāhiṇī*.

etena *uktavikalpo ’pi* pratyuktaḥ, *yad uktaṃ* [16]vyavasāyātmakam iti vyavasāyakāryam[16] *iti*. na hy asti sākṣād ayathārthādijñānakārya*m indriyabuddhau*.

athāpy avyapadeśyādigrahaṇam *tasya jñānasya* svabhāvapradarśanāya, tan na, pratyakṣalakṣaṇa*vācyatvāt* tasya cendriyārthasannikarṣ*eṇa* eva siddha*tvāt*. jñānasvabhāvanirdeśyatve ca guṇatva*dravyānārambhakatvaniṣkriyatvākāśādyaviṣayatvasyāpi nirdeśyatvād* atiprasaṅgaḥ.

sarvatra ca *sannikarṣotpannaṃ pratyakṣam iṣṭau* rūpaśabda*yoḥ*

sāntaragrahaṇaṃ na syāt prāptau jñāne ’dhikasya ca ‖ 17 ‖

[17]na hīndriyanirantare gandhādau[17] **sāntaragrahaṇaṃ** dṛṣṭam, nāpy **adhika**grahaṇam iti.

14–14 **Ce** NSū 1.1.4 15–15 PSṬ 102,10 16–16 **Re** NSū-commentary (cf. PSṬ 98,4f) 17–17 PSṬ 106,12f

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[7] Jinendrabuddhi saw also a Ms without ca (cf. PSṬ 102,9).

bahirvṛttitvād upapannam *eva.* bahir *hy* adhiṣṭhānād vṛttir indriya*dvayasya.* ata upapannaṃ tadviṣayasya sāntarādhikagrahaṇam *api* ity cet, tad *apy* ayuktam, yasmāt

adhiṣṭhānād bahir nākṣaṃ

siddham iti vākyaśeṣaḥ. [18]adhiṣṭhānadeśa evendriyam, tatra cikitsādiprayogāt[18]. ata indriyād eva vicchinne 'rthe *grahaṇam.*

saty api ca bahirnirgat*e*

na śaktir viṣayekṣaṇe |

anyathādhiṣṭhānapidhāne 'pi viṣayagrahaṇaṃ *syāt. tataś cakṣuḥśrotrayor adhiṣṭhānāntaḥsthitayor evāsannikṛṣya viṣayekṣaṇāt sāntarādhikagrahaṇaṃ yuktam.*

pañcānāṃ cendriyatve

na sukhādi prameyaṃ vā

ve*tigrahaṇaṃ vāśabdāt pramāṇāntaropādānam.* yad dhi liṅgā*dy*abhāv*e* sva*sukhaduḥkhecchādveṣaprayatneṣu grahaṇam, tad apramāṇam iti sukhādīnāṃ* prameyatā *na syāt,* tasya vā *pramāṇasya pramāṇāntaratvam* upasaṅkhyeyam[19].

mano vāstv indriyāntaram ‖ 18 ‖

athavā manasa evendriyatvaṃ vācyaṃ tatsannikarṣotpannasya pratyakṣatvasiddhyartham.

aniṣedhād upāttaṃ ced

athāpi paramatasyāpratiṣiddhasya siddhau manasa indriyatvam ***aniṣedhād upāttam*** *eva.* asti hy ekeṣāṃ *mate manasa indriyabhāvāyattiḥ. tathā*

anyendriyarutaṃ vṛthā |

yadi pareṇa paṭhitasya manaso 'pratiṣedhād indriyatva*m, tato* ghrāṇādīni *indriyāṇy ucyanta iti*[20] *nirdeśo* **vṛthā** *syāt, apratiṣedhād* eva siddhatvāt.

jñānasya cārthāntaraphalavādinaḥ *pramāṇatve*

niścite 'rthe **phalābhāvo**

niścayātmakaṃ hi *jñānaṃ pramāṇam. tatpramāṇotpattāv arthādhigamāt* ***phalābhāvaḥ*** *syāt.*

[18–18] Ci' ŚVV 130,20f [19] Cf. the *pūrvapakṣa* in NV 35, 15-22 which is based on PS(V) 1.18c. [20] Cf. NSū 1.1.12

viśeṣaṇajñānaṃ *pramāṇam. yat sāmānyādiviśeṣaṇajñānam, tat pramāṇam, yac ca dravyādiviśeṣyajñānam, tat phalam iti cet, tat*

bhinnatvān na viśeṣaṇe ‖ 19 ‖

***bhinna**ṃ viśeṣaṇaṃ viśeṣyād bhinnam.* [21]na hy anyaviṣayasya pramāṇasyānyatra phalaṃ yuktam[21]. *yathā khadiraviṣayaṃ chindatā cchedanena na palāśacchidā dṛṣṭā.*

viśeṣyajñānahetutvāt *tad*viṣaya*tvam apy astīti cet*, na, atiprasaṅgāt. *evaṃ hi* sarva*kārakasaṅkaraḥ syāt*, viśeṣyajñānahetutv*ena tat*karaṇa*tvāt*. tasmāt yasya karmaṇi vyāpārakhyātiḥ, tasyaiva *tatphalatvaṃ yuktam.*

api ca

na **tatra ca**

tatra viśeṣaṇe ’dhigantavye phalābhāvaḥ *pramāṇābhāvo vā.*

dvayaṃ tac cen

*athāpi **tad** eva viśeṣaṇajñānaṃ pramāṇaṃ prameyaṃ ca **dvayam** api bhavet.* tad yathā *svātmādhigamamātre prameyaṃ* ca bhavati grahītā ca.

na viśeṣye ’pi vartate |

*evaṃ hi **viśeṣya**jñāne **’pi** pramāṇaṃ prameyaṃ cobhayaṃ prāpnoti*, yady arthāntare ’pi *jñānajñeyayoḥ pramāṇaṃ prameyaṃ ca syāt.* svādhigame tu jñānasya *ātmavat tasyaiva* ubhayabhāvaḥ. *viśeṣaṇajñānam ātmanā samānam ity ubhayaṃ na yujyate.*

evaṃ tarhi *prameyādhigame yā* ajñāna*saṃśayaviparyayajñāna*nivṛttiḥ*, sā* phalaṃ bhaviṣyati. *tad apy ayuktam.*

ajñānādi **na sarvatra**

***sarvatra** tāvad **ajñānāde**r bhāvaniyamo **nā**sti*, kvacid ābhogamātreṇa *jñānotpatteḥ.*

bhavatu nāmājñānādiḥ, tathāpi

nivṛttir nāsatī phalam ‖ 20 ‖

nivṛttir *ity* ajñānādyabhāv*e kriyate. **sāsatī na phalam**, tasyāḥ prameyabhavāyuktatvāt.*

evaṃ tāvan naiyāyikānāṃ pratyakṣam ayuktam.

vaiśeṣikāṇāṃ sautraṃ *tāvat* kenacit sambandhena dravye[22] *niṣpannaṃ pratyakṣalakṣaṇam iti* – [23]ātmendriyamanorthasannikarṣād yan niṣpadyate, tad anyad[23] *iti.*

[21–21] Cf. PSV introducing PS 1.21ab [22] PSṬ 118,6 [23–23] VSū 3.1.13

kecit tu *pramāṇāt phalam arthāntaram icchanti* – asādhāraṇakāraṇatvād *indriyārthasannikarṣaḥ pramāṇaṃ pratipattavya*[K] *iti. anye tu* – prādhānyād *ātmamanaḥsannikarṣaḥ pramāṇam iti.*

evaṃ ca [24]saṃśayanirṇayayor niṣpattiḥ pratyakṣalaiṅgikābhyāṃ jñānābhyāṃ vyākhyātā[24] iti yad uktam, tad virudhyate. *na tulyaṃ catuṣṭayasannikarṣajajñānena nirṇayajajñānam,* vicārapūrvakatvān nirṇayasya *pratyakṣasya ca* viṣayālocanārthatvāt. [25]viṣayālocanamātrārthaṃ hi catuṣṭayasannikarṣajam[25]. tatra kuto vicāraḥ.

indriyārthasannikarṣapramāṇavādino ’natideśa eva *syāt. indriyārtha*sannikarṣa*pramāṇa*vādino *hi* kim etad iti jighṛkṣāyāṃ satyāṃ sarvathāgrahaṇaprasaṅgaḥ, sarvātmanā *sannikarṣāt.*

ātmamanaḥsannikarṣavādinaś ca viṣayabhedo ’pi. [26]na hy anyaviṣayasya pramāṇasyānyatra phalam[26] *iti pūrvam uktam.*

<api ca> – [27]sāmānyaviśeṣāpekṣaṃ dravyaguṇakarmāpekṣaṃ ca pratyakṣam[27] *iti* na yujyate, yasmād *indriyārthasannikarṣotpannasya*

[28]viṣayālocanārthatvān na sandhānaṃ viśeṣaṇaiḥ[28] |

indriyabuddhau svārthamātragrāhikatvād ***viśeṣaṇaiḥ*** *saha* **sandhānaṃ na**[+]upapadyate. idam asya *sāmānyaṃ dravyādi vety* avaśyaṃ *arthadvayaṃ gṛhītvā tathā sambandhaḥ kalpyate. tena* matublopād abhedopacārād vā *gṛhyate*. tac ca smārtenākṛṣya viśeṣaṇaṃ mano*buddhau* upapadyate. anyathā hi surabhi madhuram iti *grahaṇam api pratyakṣaṃ syāt.* na cārhati *evam*, viśeṣaṇaviśeṣya*yor* bhinnendriyagrāhyatvāt.

yadi ca *ekaṃ dravyam anekendriyagrāhyam iti, tathā*

[29]naikaṃ

rūpādivad anekaṃ syāt. rūpādiṣu *hy* anekendriyagrāhya*syaikatvaṃ na kvacid api dṛṣṭam*.

rūpādyabhedo vā

yady anekendriyagrāhyam apy abhinnam iṣyate, rūpādy api dravyavad ekaṃ syāt.

dṛṣṭaṃ cen

[24–24] **Cee** VSū 10.3-4 [25–25] PSṬ 122,9f [26–26] PSV ad PS 1.19d [27–27] Cf. VSū 8.6-7 [28–28] PSṬ 176,13f [29–29] k.21c-22b; also **Ci** NR 137,18f

ete yadi evam – $_{30}$*bhinnendriyaviṣaye dravye abhedajñānaṃ* ***dṛṣṭaṃ*** *eva* bhāvaguṇatvayor iva$_{30}$. *na rūpādiṣu. tasmād ekānekasiddhir iti* (*/tasmād rūpādiṣv ekatvānekatvaprasaṅgo 'siddha iti*[V]), abhedajñānaṃ *tathā* ***dṛṣṭam****, kiṃ tu*

nendriyeṇa tat ‖ 21 ‖

na tad indriya*dvāreṇendriyāntaraviṣaye jñānam. kutaḥ.*

$_{31}$**akṣānekatvavaiyarthyāt**[8]$_{31}$

yadīndriyāntara*viṣaye* 'pi *indriyāntarasya grahaṇaśaktir iṣyate, rūpādiṣv* anekendriyakalpanāpārthikā.

athāpi syād – *rūpādīnāṃ bhedasadbhāvād ekam indriyaṃ na grahaṇaśaktimad iti, tad apy ayuktam. kasmāt. indriyaṃ hi*

svārthe bhinne 'pi śaktimat$_{29}$ |

svārthe nīlādi*bhedena* saṅkhyādibhedena ca *bhavanmatena* **bhinne 'pi** *indriyaṃ* ***śaktimat****,* na tv indriyāntarārth*e,* indriyāntarārthatvenaiva *rūpabhinnasparśavat,* yataś cakṣuṣāgrahaṇam (*tasya*[K]). tad yadi cakṣuḥ sparśanagrāhyam api dravyaṃ gṛhṇāti, indriyāntarārtho 'pi cakṣuṣaḥ svārtha ity abhyanujñāta*tvād* bhinnasyāpi nīlāder iva *sparśāder api* cakṣuṣā grahaṇa*prasaṅga* iti na bhinnatvam anekendriyagrāhyatve hetuḥ, kiṃ tarhīndriyāntarārthāgrahanam.

yadi cābhinnam *apy* artham anekam indriyaṃ gṛhṇīyāt, rūpādīnāṃ pratyekam *api*

sārvendriyatvaṃ ***āpnoti***

dravyavat. evaṃ hi rūpādayo 'ne<ke>ndriyagrāhyāḥ prāpnuvanti.

$_{32}$*na santy ete doṣāḥ. rūpādayas teṣu* svaviśeṣaniyāmakāḥ. $_{33}$tadabhāvād$_{33}$ indriyabuddhīnāṃ *nīle* $_{33}$vyabhicāra$_{33,32}$ *iti cet, kathaṃ teṣāṃ niyāmakatvam.* $_{32}$*yasya rūpatvābhāvaḥ, na tasya cakṣurgrāhyatvam. tadvat sparśādīnām api svasvaviṣayaniyāmakatvam*$_{32}$. *tathā sparśanacakṣuṣāṃ vṛttir*

na dravyādau

na hi **dravya**saṅkhy**ādi**karmasu *rūpatvasparśatve iṣyeta iti* **na** syāt *teṣāṃ* sparśanena cakṣuṣā ca grahaṇam.

$_{30–30}$ Cf. PSV ad PS 1.23d, end $_{31–31}$ Cf. PSV ad PS 1.41cd $_{32–32}$ Ce'e VSūBh? (cf. Preisendanz 1994: 510-512; 1994a: 882 with n. 66) $_{33–33}$ Cf. VSū 4.1.11

[8] °vaiyarthyāt PSṬ 126,1 : °vaiyarthyam PSV on PS 1.41cd, NR

[34]evaṃ tarhi *yasya rūpatvam, tac cakṣuṣā grāhyam. tasmāt sparśādāv api tadvan niyāmakatvena viśeṣaḥ.* evaṃ ca *rūpatvādyabhāvād dravyādiṣu niyamābhāvaḥ syād* [34] *iti cet,*

tathā sati **‖ 22 ‖**

[35]**tadabhāvād**

avyabhicāra[35] *iti* sūtravirodhaḥ. *rūpatvādeḥ śabdādāv* ***abhāvād*** *avyabhicāra ucyate, na rūpatvāde rūpādau bhāvadvāreṇa.*

yuktyāpi ca *iyaṃ kalpanā nopapadyate, yasmāt*

abhāvatvād agrahasya+

indriyāntareṇ**āgraha**ṇaṃ *hi grahaṇ**ābhāva**ḥ. sa kathaṃ rūpatvādinā kriyate.* syāt tu *hetvabhāvād grahaṇābhāvaḥ. tasmād rūpatvādīnāṃ niyāmakatvaṃ na yujyate.*

yat tarhi *dravyādiṣv* abhedajñāna*ṃ dṛṣṭam, tat katham iti cet,*

+**anyagocaram** |

[36]cakṣuḥsparśanābhyāṃ bhinnaṃ viṣayam upalabhyānyad eva tatsahacarasamudāyaviṣayaṃ smārtam abhedajñānam utpadyate[36], [37]rūpādyagrahe tadbuddhyabhāvāt[37]. [38]tathā viśeṣyān svair indriyair bhinnān upalabhyārthāntaravyavacchedaviṣayam abhedena sarvatra mānasaṃ jñānam upajāyate. na bhāvaguṇatvayoḥ pratyakṣam. tasyānupalakṣaṇāt pratyakṣābhimāna eṣa kutarkikānām[38].

tulyagocarateṣṭā ced

syād evam, viśeṣaṇaviśeṣya*yos tv avaśyaṃ* **tulye**ndriyaviṣaya*tvam abhyupagantavyam,* tadagrahe tadbuddhyabhāvād iti cet, *evam sati*

aniṣṭam anuṣajyate ‖ 23 ‖

yady ubhayasya tulyendriyagrāhyatvam, [39]*dravyaguṇakarmāṇy api* dravyavanti[39] *iti bhāvavad* dravyaṃ sārvendriyaṃ syāt. tathā [40]ekadravyatvān *na dravyaṃ bhāvaḥ* [40], *bhāvasya sārvendriyatvāt.*

dravyavṛtteḥ *bhāva ekadravyas tadvān ucyata iti cet, na, abhinnatvāt.* abhinno bhāvaḥ *sarvatra* dravyādibhāve na pratiṣidhyate. tathā hy uktam – [41]guṇakarmasu ca

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[34–34] **Ce'e** VSūBh? [35–35] Cf. VSū 4.1.11 [36–36] **Ci** VNṬ 27a8f. (cf. STEINKELLNER 1985); TSP² 59,8f.; ŚVṬ 342, 14f; TR 41,14-16 (cf. STEINKELLNER 1990: 210; PREISENDANZ 1994: 190f.) [37–37] **Ce'** AKBh 190,6f. (cf. PREISENDANZ 1994: 194f.) [38–38] **Ci** TR 41, 16-19 (cf. STEINKELLNER 1990: 210) [39–39] Cf. VSū 1.1.7 [40–40] Cf. VSū 1.2.8-9 [41–41] VSū 1.2.10

bhāvān na karma na guṇa[41] iti. yadi ca *dravye vartamāna eva ekadravyaḥ, nānyatra vartamāna ekadravya iti*, bhinnaḥ syāt.

yadā ca cakṣuḥ*pratyakṣeṇa* agnim uṣṇo <’yam> iti gṛhṇāti, tadā sparśo ’pi cākṣuṣaḥ syāt. na caivam.

tasmād [42]*bhāvaguṇatvavad bhinnendriyagrāhyatve ’py abhinnaṃ dravyam*[42] *iti na yujyate.*

yady evam, bhinnendriyagrāhyatvād apy *anekatvavāde*

anekānto

dṛṣṭo hy *ekendriyagrāhyatve ’pi dravyaguṇakarmaṇāṃ bhedo nīlādibhedaś ca.* anantareṇāpi ca *indriyeṇa* grahaṇabhedān nīlādiṣu *bhedo dṛṣṭaḥ.* [43]*yad yadabhāve ’pi bhavati, na tasya tat kāraṇam*[43] *iti nendriyabhedo ’nekatve hetur iti cet,*

’nyathoktaṃ tan

bhinnendriyagrāhyatvād anekatvam ***uktam****, naikendriyagrāhyatvād ekatvam, yato* ’nekāntaḥ *syāt.* na cātrānekāntaḥ. *na hi* bhinnedriyagrāhyatvād eva *anekatvam ucyate, kiṃ tarhy anekatvam eva.*

[44]anantareṇāpi ca *indriyeṇa*[44] *iti yad uktam, atra*

na sarvaṃ sādhyam ucyate |

na hi – sarvam anekam indriyabhedād ity uktam, kiṃ tarhi – yatrendriyabhedaḥ, tad anekam iti. na buddhibhedo ’py anyatve *kāraṇaṃ niṣidhyate.*

api ca

akṣābhede ’pi dhībhedād **bhede ’bhedaḥ kuto ’nyathā ‖ 24 ‖**

yatra c*ānantareṇāpīndriyeṇa* ***dhībhedān*** *nānātvam ucyate,* tatrendriyabhede grahaṇabhede ca *ekam iti nāvakāśaḥ.*

etena guṇādiṣu *pratyakṣajñānam apy* apoditaṃ *veditavyam.* tad api hi svādhārasambandhadvāreṇa catuṣṭayādisannikarṣād evotpadyate.

yathā ca na sarvatra *sannikarṣāj jñānotpattiḥ, evaṃ naiyāyikapratyakṣaparīkṣāyām*[45] *uktam.*

evaṃ vaiśeṣikāṇāṃ pratyakṣam api sadoṣam.

42–42 Cf. PSV ad PS 1.21d' 43–43 **Ce'** VVi frg. 16a (cf. Frauwallner 1957: 124, 140; also NMu (KATSURA VI: 59) 44–44 Cf. PSV ad PS 1.24a' 45 Cf. PS 1.17c-18b with PSV

kāpilānāṃ *tu* [46]śrotrādivṛttiḥ pratyakṣam[46] *iṣṭam.* [47]śrotratvakcakṣurjihvāghrāṇānāṃ manasādhiṣṭhitā vṛttiḥ śabdasparśarūparasagandheṣu yathākramaṃ grahaṇe vartamānā pratyakṣaṃ pramāṇam[47] *iti.*

teṣāṃ punar indriyāṇām

anavasthā[9]+

tair hi [48]*anindriyāntaragrāhyaviṣayatvenendriyāṇi* svaviṣayaviniveśā*ny*[48] *abhimatāni*, traiguṇyotkarṣāpakarṣamātra*bhedāt śabdādeḥ bhinnajātīyatvāt. ekaśabdasyāpi guṇotkarṣāpakarṣamātrabhedenānantyād grāhakam* indriyam anantam *abhyupeyam.*

atha vā

+***indriyaikyaṃ vā***

atha *tatra traiguṇyābhedād abhinnajātīyatve śabdaviśeṣagrāhakavat sparśādīnām api grāhakatvāt* prāptam ekam ev**endriya**m, sarvatra traiguṇyasyābhedāt. na hi traiguṇyavyatirekeṇa *śabdajātir asti, yā śabda eva bhavati na sparśādau*[V].

kathaṃ nāsti, *yadā sattvādi*saṃsthānabhedāt śabdāda*yo* bhidyante. *abhinnajātiśabdeṣu samānaṃ saṃsthānaṃ sparśādibhyo 'samānaṃ ca. sā jātiḥ śrotravṛtter grāhyam, tathā sparśādiṣv api.* tato *na yathoktadoṣaprasaṅga iti cet,*

tathāpi cakṣuḥsparśanayoḥ samānaviṣayatvaṃ prāptam, yataḥ saṃsthānam

dvigrāhyaṃ

dīrghādisaṃsthāna*sya* cakṣuḥsparśana*yor dṛṣṭatvāt* svaviṣayaviniveśavyāghātaḥ.

śabdādayaś ca *na śrotrādigrāhyāḥ syuḥ. kutaḥ.* saṃsthānam

na trigocaraḥ |

saṃsthānasya śrotrajihvāghrāṇāgrāhyatvadṛṣṭatvāt[K] *śabdarasagandhā na pratyakṣāḥ syuḥ.*

saṃsthānakṛtaṃ ca jātibhedam icchataḥ *saṃsthānā bahavaḥ*

samānadeśā āpannā

*ekendriyaviṣaya*jātyanatikrameṇa *tadbhedajātibahutvād bahavaḥ saṃsthānāḥ* **samānadeśa**tvaṃ *prāptāḥ*[K].

46–46 **Re** Ṣaṣṭitantra (cf. PSṬ 136,2) 47–47 **Ce** Ṣaṣṭitantra (cf. PSṬ 136,2-4) 48–48 **Re** Ṣaṣṭitantra (cf. PSṬ 137,7; 162,7f; STEINKELLNER 1999: ṢT 3 and 15)

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[9] indriyānavasthā PSṬ 138,10 (*pratīka*)

tulyasaṃsthāneṣu ca suvarṇādi *darvyalaṅkārādiṣu*

abhedo

saṃsthānatulyatvād āpannam ekatvaṃ suvarṇādiśabdādisattvādijātīnām. *tathā ca* svaviṣayavṛttyabhāvaḥ.

indriyavṛttir jātimātragrāhikā vā jātiviśiṣṭasukhādigrāhikā vā.

yadi jātimātragrāhikā, artha*sya*

na svabhāvagṛk[10] **‖ 25 ‖**

saṃsthānamātragrāhakatve śabdādīnāṃ sukhādi**svabhāvā**grahaṇaṃ *prasajyeta*. yasmād dṛṣṭā mandaprakāśa upalabhyamānasya saṃsthānamātrasya *arthasvabhāvānupalabdhiḥ*. *saṃsthānamātragrāhakatve*

arthabhedāgraho

śabdāder viśeṣa*grahaṇaṃ* na syāt. *tathā hi* vīṇāśabda*bherīśabdetyādibhedā*grahaṇaṃ syāt, tatra saṃsthānāntarābhāvāt.

’rthe vā *yathā ceto* vikalpikā |

svārthaviśiṣṭasya tadviśeṣasya grahaṇād *manovṛttivat svaviṣaye* ***vikalpikā*** *syāt.*

atha *saṃsthānaviśiṣṭasukhādigrāhikā, tathāpi*

tadavasthā

manovṛttivad vikalpikaivety arthaḥ.

sukhādīṃś ca[11] *pratyekaṃ samuditaṃ vā grāhikā syāt.*

tatra na tāvat pratyekam. indriyavṛttīnāṃ svaviṣaye niveś*āt* śabdādi grāhyam,

na sattvādi

na hi ***sattvādi*** pratyekaṃ śabdādisvabhāvam. *tasmān na te* śrotrādivṛttigrāhy*āḥ*.

nānanyatvāt (*sukhārthayoḥ*)[12] **‖ 26 ‖**

yasmāt śabdādibhyo **’nanyat** sukhādi, (*tasmāt*[K]) śabdādivat **tad** *api* grāhyam.

ananyac[13] **cen *na* vā *kāryaṃ***

[10] But cf. *arthasvabhāvāgrahaṇam* PSṬ 141,13 (*pratīka*) (cf. HATTORI 1968: 152[5.16]) [11] Or sukhādī*nāṃ* ca : sukādīṃś ca PSṬ 142,15 (*pratīka*!) [12] No support for this supplementation except from context ! [13] ananyac em. : nānyac PSṬ 143,9 (*pratīka*)

yadi sattvādi śabdāder **ananyat**, *abhinnaśabdādi* ***na kāryam****, sattvādi* na *śabdādeḥ* kāraṇam. yad uktam – [49]sattvaṃ śabdakāryaṃ praty ākhyāya śabdātmanā vyavatiṣṭhamānam[49] ityādi, *tad api virudhyeta.*

sattvādīnāṃ vā *parasparābhedaḥ śabdādi vānekam eva (/śabdāder vānekatvam*^V^) *syāt, kāryakāraṇayor abhinnasvabhāvatvād iti* vikalpārtho **vā**śabdaḥ.

api ca

ananyatve 'pi na grāhyam[14] |

yady ***api*** *sukhādi śabdāder* ***ananyat****, tathāpi* [50]tatparamāṇuḥ *api na grāhya*[50] *iti pratyekaṃ* ***na grāhyam***, tanmātrādi vā. na ca *yad indriyārthād ananyat, tat sarvam indriyārtho bhavati, kāryatvādigrahaṇe sāmānyaviṣayatvaprasaṅgāt.*

tathā tāvan na pratyekaṃ grāhyam.

atha samuditaṃ grahaṇe, tathāpīndriyavṛttiḥ sarvā syāt

citrākārā[15]

na bhinne *grāhye 'bhinnākāraṃ grahaṇaṃ yuktam*, tadvaśena *grāhyāparicchedāt.* dṛṣṭaṃ ca *śabdādiṣv abhinnaṃ grahaṇam.*

sukhādiviṣayatva indriyāṇām

samārthatvaṃ

indriyāṇāṃ samānaviṣayatvaṃ syāt, na svaviṣaye vṛttitvam. viṣayāntare *sukhādīnām abhinnajātitvāt. tena* ekendriyatvaprasaṅgaḥ.

nanu ca saṃsthānaviśiṣṭān gṛhṇāti[51] ity uktam iti, tathokte na yuktam uktam, yataḥ

naikānugamadarśanam **‖ 27 ‖**

anekasaṃsthānabhedenaikasyāṃ rūpajātau *grahaṇān* **naika**saṃsthānānuvṛttir dṛṣṭā. *tatra* saṃsthānabhedāj *jātibheda iṣṭe* sa evendriyānantya*prasaṅgaḥ.*

atra ca ekeṣām

[49–49] **Ce** Ṣaṣṭitantra (cf. PSṬ 143,11f; Steinkellner 1999: ṢT 6, beginning) [50–50] **Re** Sāṅkhya (cf. Frauwallner 1953: 404; Hattori 1968: 154^5.31^) [51] Cf. PSV introducing PS 1.25b'

[14] *pāda* b (*pratīka* in PSṬ 144,10) is unmetrical!! [15] PSṬ 144,14 has *sarvā syāc citrākārā* as *pratīka* by combining Vṛtti and *pāda* a.

sāṅkhyānāṃ bheda _iṣṭaś ced_

pūrveṣāṃ kāpilānām *abhimatātikramāt* sāṅkhyanāśako mādhavas tv *āha* – [52]naiva hi śabdādilakṣaṇebhyaḥ trikebhyaḥ *sparśādilakṣaṇās trikajātayo 'bhinnāḥ, abhinnānāṃ hīndriyāntareṇa grahaṇam ayuktam. tasmāt sukhādīndriyaviṣayeṣu bhinnajātayo yadvaśena svaviṣayaviniveśatvam indriyāṇām*[52] *iti.*

sa cābhinna*ḥ svaviśeṣeṣv iti*

akṣānantyaṃ prasajyate |

yadi sukhādīndriyajātiviṣayajātibhedasiddhyarthaṃ pūrvasiddhāntād atikrāntaḥ, tadā spaṣṭatareṇa *nyāyena* *asmābhir vyākhyeyaḥ.*

[53]**ekaikarūpāḥ sarvatra pradhānam _aṇavaḥ_ pṛthak** ‖* 28 ‖

sukha*duḥkhamoha*śabda*sparśa*kriyādi*bhedena bhinnānāṃ* jātitaḥ sarvagatānāṃ paramāṇavaḥ pradhānam ity ucyante.

kāryarūpās tu lakṣyante samprayogaviśeṣa*taḥ* |

tathā samprayogaviśeṣāt svajātyanatikrameṇa **kāryarūpā** *indriyaviṣayatvena* pratipadyante[53].

aṇūnāṃ tu trirūpatve _kāryam ekaṃ kuto gatam_ ‖* 29 ‖

śabde śabda iti sukhādivyatirekena yā'bhinnā *buddhir utpannā bhinne* 'nekasvābhāvye na yujyate. kiṃ kāraṇam.

vijātipariṇāmo _hi_ saṃprayoge 'pi _neṣyate_ |*

trayasamprayogān naikībhāvaḥ, sāṅkhyānāṃ jātibhedāt. ekaśabdavācyās tu *naikasvabhāvāḥ santi.*

atha – [54]yad utkaṭaṃ *trikasvabhāve śabde sukhādikaṃ* jighṛkṣitaṃ vā *tad indriyasya viṣayaḥ syāt*[54].

anīpsite dvirūpatve syāt kāryasyaikarūpatā ‖ 30 ‖

yadi ghrāṇena śabdagrahaṇanirapekṣā *buddhiḥ* sukhādīnām anyatam*e vartate, tadā* sa eva ātmaikaḥ *syāt*. kiṃ kāraṇam.

indriyārtho viśiṣṭo hy _anekarūpe 'pi vastunaḥ_ |

52–52 Cer Mādhava (cf. PSṬ 145,10-146,6) 53–53 Re Mādhava (cf. PSṬ 147,9-15 and 147,17-148,7) 54–54 Cer Mādhava

anekarūpe hi *śabdādau yasmin buddhir vartate, sa evendriyasya viṣayaḥ*. sa caika eva. samānaś ca sparśādiṣu *iti so* ’yuktaḥ.

tasmād varaṃ *prahāṇāt sāṅkhyeṣṭer ekaikarūpatā* ‖ 31 ‖

pūrvaprasiddhasāṅkhyadarśanād viśiṣṭataraṃ satyam eva[V]. *kāryasya jātibhedaḥ ekaikarūpāt kāraṇād utpattiḥ kalpyate. evaṃ na vijātīyakāryam ārabhate. na trikāṇām ekarūpatā.*

yady api śabdādigrahaṇamātra indriyavṛttiḥ pratyakṣam, tathāpi na sarvaprameyaviṣayaṃ pramāṇam. *kutaḥ.*

***aśeṣaviṣaye* vṛttipramāṇasyāvidhānataḥ |**

indriyavṛttisaṃvedakasya manaso liṅgādim antareṇa *pramāṇānabhidhānān nyūnatā. tadvṛttisaṃvedanaṃ pramāṇānyatame nāntarbhavati*.

naiṣa doṣaḥ. [55]smārtaṃ hi tad vṛttisaṃvedanaṃ[55] kāmādi*vat.* yathoktam – [56]smṛtipratyakṣavyavasāyaviśeṣa[56] iti. *tasmād indriyajñānaṃ bāhye ’rthe pratyakṣam*, indriyavṛttau tv anantaraṃ *smārtam iti cet*,

smārto nānanubhūtatvād

anantaraṃ manasaindriyavṛttigrāhakaḥ ***smārto na*** *yuktaḥ, pūrvam* ***ananubhūtatvāt****.*

yugapad dve *bhaviṣyataḥ* ‖ 32 ‖

[57]*indriyavyavasāyatadanubhūyamānamanasor yugapad abhivyaktir upagatā*[57] *iti cet*, [58]evaṃ ca[16] aviṣayanimitto viṣayī syāt[58].

sa ca+ +*apramāṇam*

sa ca+ +indriyānubhavaḥ pratyayaḥ pramāṇaṃ nokta iti *vṛttāv api pramāṇāsiddheḥ* saiva nyūnatā. svasaṃvedyatvāt kāmādiṣu smārta iti *na doṣaḥ*. [59]smṛtipratyakṣavyavasāyaviśeṣa[59] *ity* andhapadam evaitat.

tathā hīndriyārthe ’pi smārto na sambhavati anantaram[60], *manasā* ananubhūtav*āt*.

na hi manasā bāhyārthaḥ pūrvam anubhūtaḥ

hānir vā *smṛtir apy* anyadarśane |*

[55–55] PSṬ 157,2 [56–56] Ce Ṣaṣṭitantra (cf. STEINKELLNER 1999: ṢT 10 and 11) [57–57] Ce Ṣaṣṭitantra (?)
[58–58] PSṬ 153,3 [59–59] Ce Ṣaṣṭitantra (cf. above n. 56) [60] Cf. PSṬ 157,13

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[16] evaṃ ca PSṬ 158,1 (*pratīka*) : evam api PSṬ 153,3

indriyavṛtti*mātr*ānubhūtatvād ananubhūte vā smārto **hānir vā** *iti* ***vā****śabdo vikalpārthaḥ. kathaṃ hāniḥ. yadi* [61]indriyavṛttisahajo bāhye ’rthe manaso ’nubhava[61] iṣyate, yad uktam – [62]naikārthakāriṇor indriyayoḥ kalpane sāmarthyam asti[62] *iti,* tad vyāhanyate.

naiṣa doṣaḥ. smārtādhikavyavasāyapradarśanārthaṃ *hi* sahavyavasāyakriyā pratiṣidhyate. saha tu siddha eva [63]kiṃ bāhyeṣv artheṣv indriyamanobhyāṃ saha vyavasāyāḥ[63] *iti* vyavasāye praśnaḥ, [64]sāmprate kāle kenacid indriyeṇa yuktaṃ yadā mano bhavati[64] *iti* prāg ukta*tvāt.*

tathāpi

smṛter adhikam uktau[V]

yadi smārtasya adhikoktyarthaṃ bāhyārthe manasā saha pratiṣidhyate, tathā [65]yathā caindriyavyavasāye mano ’nuvyavasāyaṃ kurute, evaṃ mānasaṃ vyavasāyam indriyaṃ saṃvedayata[65] ityādi tasya

yāghāto

tena bāhyārthe smārtas tan nāsti.

yadi mano bāhyārthe vastuto vartate, tathāpi

***’nyākṣaṃ apārthikam* ‖ 33 ‖**

indriyāntarāṇāṃ bāhyārthe vṛttiḥ apārthikā prāpnoti manasā puṃso ’rthaḥ kṛta iti.

tathā viṣayasvabhāvagrahaṇāsāmarthyān na sāṅkhyapratyakṣaṃ pramāṇam.

mīmāṃsakānāṃ tu [66]satsamprayoge puruṣasyendriyāṇāṃ buddhijanma tat pratyakṣam[66] iti.

tatra

sad ity asadvyudāsāya na niyogāt sa gaṃsyate |
samprayogo hi niyamāt sata evopapadyate ‖ 34 ‖

asadvyudās*ārthaṃ* na satprayogo yuktaḥ.

pratiyogy atha *nirdiṣṭo*

61–61 Cf. PSṬ 163,3f (Re Ṣaṣṭitantravṛtti[b]) 62–62 Ce Ṣaṣṭitantra (cf. Steinkellner 1999: ṢT 18 and 13) 63–63 Ce Ṣaṣṭitantra (cf. Steinkellner 1999: ṢT 13) 64–64 Ce Ṣaṣṭitantra (cf. Steinkellner 1999: ṢT 16) 65–65 Ce Ṣaṣṭitantra (cf. Steinkellner 1999: ṢT 7) 66–66 Ce MSū 1.1.4 (first part)

atha – indriyāṇāṃ[67] *samprayoga ity uktau* kena samprayoga *iti cintāyāṃ* ***pratiyogi****samprayogo gamyate, tadarthaṃ sadgrahaṇam iti, tathāpi*

viśiṣṭo ’kṣasya kathyatām |

indriyasya **viśiṣṭa** eva+*arthaḥ* pratiyogī vaktuṃ yuktam.

athāpi syāt – [68]*atra*+ātma+*āder* manaḥsannikarṣ*o vaktavyaḥ*. sa ca *sāmānyena* sadgrahaṇ*ād ukta*[68] *iti, tad apy ayuktam.*

sanmātraṃ *sannikarṣe nākalpyaṃ yata udāhṛtam*[69] ‖ 35 ‖

sanmātrasya puruṣeṇa sannikṛṣṭatvaṃ (sāmānyena[V]*) siddham, yasmād* asati tasyāvṛttiḥ. ye ’pi hi mṛgatṛṣṇādipratyakṣābhāsāḥ asantaḥ, na taiḥ saha kasyacit samprayogaḥ. deśaviśeṣe tu sūryopatāpād *utpannā viśeṣā* avyapadeśyāś *cakṣurbuddhisannikarṣād* vināpi tadarthena (*sāmārthyāt*[K]) krameṇa bhrānta*sya* manovijñāna*sya* kāraṇam. [70]tato na tanniṣedhāya sadgrahaṇaṃ yuktam[70].

atha+ [71]+indriye sīdati yo *yasya vā* syāt praśasta*tā*[71] |

[72,73]**yo** yasminn **indriye sīdati**, anyatrāvṛtteḥ[73], *tena tatsamprayogaḥ*. yo **vā** yasya+*indriyasya* ***praśasto*** yogyatvena *samyag* uktaḥ, *tena tatsamprayoga*[72] *ity uktam*.

tat sīdaty anyad apy atrāñjanād*eś* ca praśastatā ‖* 36 ‖

tad *iti vacanam upanyāsārtham*. antarā[74] **api** rajaḥprabhṛtaya indriye **sīd**anti, *na kevalam artha eva*, *indriyasya* ***praśastāś*** *ca*+añjana*pādalepa*+ād*ayo ’pi*. atas tatsamprayoge ’pi[V] pratyakṣatā syāt.

naivaṃ bhaviṣyati. *yathā* gaman*ād gaur iti vacane nānyad api gacchad gauḥ syāt, tathārtha eva* sadanāt *san syāt, nānyat. tathā praśastasyāpi vaktavyam iti* viṣama upanyāsaḥ, *yataḥ*

rūḍhāv evaṃvikalpe ’pi[17] ***śabdo ’kṣaviṣaye na saḥ*** |

gośabdo gamanād gavi rūḍhaḥ. na ca *evaṃ* sacchrutiḥ *sadanāt praśastatāyā vā* indriyārthe rūḍhā. *tasmād* ***evaṃvikalpe ’pi na*** *sac****chabdo*** *yuktaḥ*.

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[67] Cf. PSṬ 169,10f [68–68] **Re** MSūBh[a(?)] (cf. **Re** in PSṬ 169,9-10) [69] *Scil.* in PS 1.34 [70–70] PSṬ 170,5 [71–71] **Ci'e** PSṬ 172,10f [72–72] **Ce** MSūBh[a(?)] (cf. PSṬ 171,10-13, where a Mimāṃsaka defends the etymologies in PS 1.36ab against Dignāga). [73–73] **Ci** PSṬ 171,10 [74] Cf. PSṬ 171,6

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[17] Cf. *grags la de ltar brtags na ’aṅ* K (correction inserted in Q 107a7)

[75]**sarvārthasamprayoge**[18] **ca yad dṛṣṭaṃ**[19] **rūpaśabdayoḥ** ‖ 37 ‖

vicchinnapṛthuvijñānaṃ[20] **tan nairantaryabādhakam**[21][75] |

yadi hi ***sarvārthe**ṣv indriyaprāptiḥ,* ***yad rūpaśabdayoḥ vicchinna**grahaṇam indriya-pariṇāmādhikagrahaṇaṃ ca tan na syāt, indriyanirantaragandhādiṣu tayor adarśanāt.*

buddhikāraṇasāmagrīm *uktāṃ muktvā pramāṇataḥ* ‖ 38 ‖

***yataḥ* sā**₊

vṛttikāro hy arthāntaraphalavādy[76] *āha –* [77]*buddhijanmano 'nyan na dṛśyaṃ kāryam iti* [78]yato buddhijanma, tat pratyakṣam[78] *ity uktam. atra ca yathoktātmādisamprayogāt* saṃskāra-*ādivato*[22] *buddhikāraṇam* anyan *nāsti, yat pratyakṣam eva nirdeśyam*[77].

₊***atheyam eveti***

***atha** vā kāraṇasāmagry **eva** pratyakṣam uktā,*

buddhijanmeti kiṃ punaḥ |

evaṃ – satsamprayog*aḥ* puruṣasyendriyāṇāṃ pratyakṣam *ity alam uktaṃ syāt. tad yata utpannam iti vikalpya **kiṃ buddhijanmanā**.*

kiṃ ca

arthendriyamanaḥpuṃssaṃyogaḥ[23] **saṃskāravān *yadā*** ‖ 39 ‖

buddhyutpādaka*sāmagry uktā *pratyakṣeṇa tat katham |

sarve hi tāni samuditāni nākṣaṃ prati vart*ante*. yo 'pi hi kalpayet – [79]*indriyārthasannikarṣaḥ pratyakṣam*[79] *iti*, tasyāpi dviṣṭhatvād *nendriya eva vartanīyam ity* akalpaneyam.

[80]gaur evāyam *aśva evāyam* iti yato yanniścayo jāyate, tat pratyakṣam[80] iti *yad uktam*, tad apy ayuktam.

[75–75] **Ci** VMMS 1053,33f (cf. FRAUWALLNER 1968: 73 [no source stated]; BECHERT 2004: 55) [76] Cf. PSV introducing PS 1.42b [77–77] **Ce** MSūVᵃ (cf. FRANCO/PREISENDANZ 1995: 82-84) [78–78] **Ci** PSṬ 175,14; 180,10 (cf. PSV ad PS 1.41cd, end) [79–79] **Re** MSūVᵃ (cf. PSṬ 175,5f) [80–80] **Re** MSūVᵃ (cf. PSṬ 176,1)

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[18] sarvārtha° PSṬ 173,5 : samprāpta° VMMS [19] dṛṣṭaṃ em. (cf. mthoṅ ba yi K) : iṣṭaṃ VMMS [20] °pṛthuvijñānaṃ (FRAUWALLNER) : °pṛthivījñānam VMMS [21] nairantarya° (FRAUWALLNER, °nairattaryya° VMMS) : nairantaryasya PSṬ 173,4 (*pratīka*!) [22] On the questionable *ādi* cf. FRANCO/PREISENDANZ 1995: note 11. [23] saṃyogaḥ m.c. for sannikarṣaḥ (cf. yogaḥ, PSṬ 175,11, as synonym in this context).

gotvādiyogāc cārtho gotvāditvena *pramīyate* ‖ 40 ‖

na cendriyadhiyaḥ sāmarthyam *asty artheṣu* yojane |*

tvanmatyā [81]indriyadhiyo gotva*mātradarśanasya* tadāśraya*darśanasya ca* śaktir *asti*, na tu *ta*yor anusandhāne[81]. na ca vināpi sambandhena *gavādi*niścayo *yujyate*. tasmān mānaso viśeṣaṇaviśeṣya*yor* abhidhānābhidheyayoś ca *sarvo* 'bhedopacāravikalpaḥ, nendriyadhīḥ.

kiṃ kāraṇam. [82]**svasaṃvedyaṃ hy anirdeśyaṃ rūpam indriyagocaraḥ**[82]**.**

anekadharmo 'pīndriyārtho yo 'sādhāraṇena+*ātmanendriye 'vabhāsamānas tad-ābhāsajñānotpattihetuḥ, sa pratyātmavedya eva jñānasvāṃśavat. sa tadātmanā-śakyanirdeśaḥ, nirdeśyasya sāmānyaviṣayatvāt.*

atha punaḥ *sāmāny*ākāreṇāpi *so 'rtha indriyaviṣaye sati* sarvathā *viṣayaḥ syāt*,

[83]**sarvathā nārthavijñāne sthitā pratyakṣadhīr bhavet**[83] **‖* 41 ‖**

[84]pratyakṣaśabdo hi triṣu vartate *pramāṇajñānaviṣayeṣu. tatra* pramāṇe mukhyo *'nyayor upacāritaḥ. tatra viṣaye* pratyakṣa*meyatvāt pratyakṣopacāraḥ*. jñāne 'kṣaṃ prati vṛtt*eḥ* pramāṇatulyatvāt pratyakṣopacāraḥ[84]. yadi ca *dhī rūpādisāmānyākārā-lambanā*, sendriyanirapekṣā'bhedopacārapravṛttā nākṣaparatantrā syāt.

sarvathā ca+***arthavijñāna****m icchato* rūpa+*ādīnāṃ* guṇatva*sattājñānād* indriyāntara-viṣaye *sañcāra ity* [85]akṣānekatvavaiyarthyam[85] *iti prāg*[86] *uktam. tasmād asādhāra-ṇam eva viṣayasvarūpam indriyagocaraḥ.*

tathā tāvad [87]**yato buddhijanma, tat pratyakṣam**[87] *ayuktam.*

buddhijanma yadīṣyeta

yasya [88]*buddhijanma eva pratyakṣaṃ śrūyata*[88] *ity āśaṅkā, taṃ pratyudgamyottaraṃ vaktavyam. arthāntaraphalavādinā*[89]

phalam anyan na labhyate |

kathaṃ kṛtveti cet,

buddhāv eva hi jātāyāṃ tato 'nyan na phalaṃ bhavet ‖ 42 ‖

81–81 **Re** MSūV[a] (cf. PSṬ 176,8-9) 82–82 PS 1.5cd 83–83 Cf. PSṬ 178,6f 84–84 **Re** MSūBh[a] (cf. PSṬ 178,2-4) 85–85 Cf. PS 1.22a 86 Cf. PS 1.21d'-22a 87–87 **Ce** MSūV[a] (cf. PSV ad 1.39a') 88–88 **Re**[?] ("traditional" interpretation of MSū 1.1.4 [cf. FRAUWALLNER 1968: 64]; cf. ŚV, *pratyakṣa*, 56. 89 Cf. PSV ad 1.38c-39a' (there as attribute of the Vṛttikāra!); metrical in V and K, but should belong to the Vṛtti (cf. HATTORI 1968: 170[6.44]).

adhigamo hi phalam *avasitam*. sa cet pramāṇam, *buddher ananyatvāt phala*$_{+}$abhāvaḥ.

> $_{90}$**buddheś ca yadi *janma*$_{+}$anyat samavāyaḥ svakāraṇe |**
>
> ***sa pramāṇaṃ sa tu kuto***

janma <u>*vaiśeṣikānāṃ*</u> *phalasya* **svakāraṇe samavāyaḥ** sattā$_{+}$*ādi*samavāyo vā. *tatra yadi tāvat samavāyo*^{V} *buddhijanmeṣyate*, $_{91}$samavāyaḥ pratyakṣaṃ *prāpnoti*$_{91}$. *tasya ca* nityatvād na kutaścid utpadyate. tasmād ubhayathāpi ***sa pramāṇaṃ*** na yujyate.

> **’tha$_{+}$*ananyatvam* apārthakam ‖ 43 ‖**

yadi buddher janma$_{+}$**ananyat**, *evaṃ buddhir eva pratyakṣam iti* janmagrahaṇam **apārthakam**$_{90}$.

> **buddhijanmani puṃsaś ca vikṛtir yady anityatā |**

yadi ca buddhijanmani *pumān* pūrvāvasthāṃ vikṛtya *pramātṛtveneṣyate*, evaṃ saty anityaḥ *puṃsaḥ syāt. tac cāniṣṭam.*

> **athāvikṛtir ātmāyaṃ pramāteti na yujyate ‖ 44 ‖**

avikṛt*au buddhijanmani puṃso* ’pramātravasthāyā aviśiṣṭaḥ *pramātṛtvena* ***na yujyate****.*

evaṃ <u>*parā*</u>*bhimataṃ pratyakṣam atra pramāṇaṃ nopapadyate doṣavac ca vākyam.*

prathamaḥ paricchedaḥ.

$_{90\text{–}90}$ **Ri** ŚVṬ 1. 228,22-26; ŚVV 133,8-12 $_{91\text{–}91}$ Cf. PSṬ 180,7 (**Re** MSūBh$^{a?}$)

Analysis of *Pramāṇasamuccaya,* chapter 1

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2.12331113	the object of one substance's cognition is a conceptual construct based on the memory of different sense cognitions (23'b)	12,12-18
2.1233112	undesired consequences with the assumption that the object of one sense can be different as the qualified and the qualifier (23cd)	12,19-13,4
2.12331121	substance would be grasped by all senses in accordance with VSū 1.1.7 "… having substance, … are common to substance, quality and motion" and VSū 1.2.8-9 (**Cee**!) "Being is not a substance, because it has one substance."	12,19-13,2
2.123311211	refutation of a Vaiśeṣika-interpretation of "because it has one substance" as "because it occurs in substance."	12,26-13,2
2.12331122	if visual perception of fire had the content "it is hot", temperature would also be visible.	13,3-41,11-12
2.123312	to infer the difference of the qualifier and the qualified from their being objects of different senses is not inconclusive	13,7-23
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2.12332	refutation of the Vaiśeṣika explanation of perception (cf. 2.1223) with regard to qualities, etc.	13,24-25
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2.124	**Sāṅkhya**	14,1-19,19
2.1241	Definition of the ***Ṣaṣṭitantra***: "The function of ear, skin, eye, tongue and nose as directed by the mind is the means of the valid cognition perception when operating towards grasping sound, a tangible, colour, taste and odour respectively."	14,1-3
2.1242	Refutation	14,4-19,19
2.12421	according to this definition and the Sāṅkhya theory of the three constituents (*guṇa*), a function of senses with regard to their specific objects is impossible (*svaviṣayavṛttyabhāva*).	14,4-15,4
2.124211	the senses would have to be infinite (25a')	14,4-8
2.124212	or one sense would grasp all objects (25'a)	14,9-13
2.124213	the assumption of a different configuration (*saṃsthāna*) of the three constituents for the classes of respective objects is impossible:	14,14-15,4
2.1242131	configurations of something long would be grasped by two senses, the tactual and the visual (25b')	14,17-19
2.1242132	configurations as objects of the other three senses would not be perceived (25'b)	14,20-23
2.1242133	if difference of classes were due to configurations, many configurations would occupy the same place (25'c)	14,24-27
2.1242134	there would be no difference between configurations of different classes (25d')	15,1-4
2.12422	the function of senses is neither possible with regard to a mere class of objects (*jātimātra*) nor to the three constituents as qualified by a class (*jātiviśiṣṭasukhādi*)	15,5-18,6
2.124221	in the case of a mere class, i.e. a configuration	15,6-15
2.1242211	the specific nature (*svabhāva*) of the objects would not be perceived (25'd)	15,6-10
2.1242212	the difference of objects of the same class would not be perceived (26a')	15,10-13
2.1242213	or sense-function would be conceptual (26'ab)	15,14-15
2.124222	in the case of the three constituents being qualified by class-configuration	15,16-16,24
2.1242221	sense-function would also be conceptual (26c')	15,16-18

Abbreviations and Literature

General Abbreviations

AJG	Śrī Ātmānand Jain Granthamālā
ASG	Anantaśayanasaṃskṛtagranthāvaliḥ
BBS	Bauddha Bharati Series
GOS	Gaekwad's Oriental Series
JMJG	Jñānapīṭha Mūrtidevī Jaina Granthamālā, Sanskrit Grantha
K	Tibetan translation by Kaṇakavarman and Dad pa'i śes rab (Q 5702)[1]
MESB	Miszellen zur erkenntnistheoretisch-logischen Schule des Buddhismus
MUSS	Madras University Sanskrit Series
Q	*The Tibetan Tripitaka. Peking Edition.* Ed. D. T. SUZUKI. Tokyo – Kyoto 1955-1961.
STTAR	Sanskrit Texts from the Tibetan Autonomous Region
T	Tibetan (V=K)
TSWS	Tibetan Sanskrit Works Series
V	Tibetan translation by *Vasudhararakṣita and Seṅ ge rgyal mtshan (Q 5701)[1]
VÖAW	Verlag der Österreichischen Akademie der Wissenschaften
WZKS	*Wiener Zeitschrift für die Kunde Südasiens*

Primary Literature

AK Abhidharmakośa (Vasubandhu): cf. AKBh

AKBh Abhidharmakośabhāṣya (Vasubandhu) - *Abhidharmakośabhāṣya of Vasubandhu.* Ed. P. PRADHAN. (TSWS 8) Patna 1967: K. P. Jayaswal Research Institute.

TAV Tattvārtha(rāja)vārttika (Akalaṅka): *Tattvārtha(rāja)vārttika of Akalaṅka.* Ed. MAHENDRA KUMAR JAIN. (JMJG 10) Benares 1953.

TR *Tarkarahasya*. Ed. PARAMANANDAN SHASTRI. (TSWS 20) Patna 1979: K. P. Jayaswal Research Institute.

TSP[2] Tattvasaṅgrahapañjikā (Kamalaśīla): *Tattvasaṅgraha of Ācārya Shāntarakṣita with the commentary 'Pañjikā' of Shrī Kamalshīla*. Ed. Swami Dwarikadas Shastri. 2 vols, (BBS 1,2) Varanasi 1968.

[1] For the reasons why I do not refer to Profesor Hattori's edition of this text (HATTORI 1968: 174-237) cf. STEINKELLNER 1971.

DNC 1	Dvādaśāranayacakra (Mallavādin): cf. JAMBUVIJAYA 1966.
DNC 2	Dvādaśāranayacakra (Mallavādin): cf. JAMBUVIJAYA 1976.
NM	Nyāyamañjarī (Jayanta) - *Nyāyamañjarī of Jayantabhaṭṭa with Tippaṇī – Nyāyasaurabha by the Editor.* Ed. K. S. VARADĀCĀRYA. 2 vols., Mysore 1969, 1983.
NMu	Nyāyamukha (Dignāga): cf. KATSURA [1] - [7]
NR	Nyāyaratnākara (Pārthasārathimiśra): *Mīmāṃsāślokavārtika by Kumārila Bhaṭṭa with the commentary called Nyāyaratnākara by Pārthasārati Miśra.* Ed. RĀMA ŚASTRI TAILANGA. Benares 1898-99.
NV	Nyāyavārttika (Uddyotakara): *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara.* Ed. ANANTLAL THAKUR. New Delhi 1997: Indian Council of Philosophical Research.
NSū	Nyāyasūtra
PVA	Pramāṇavārttikālaṅkāra (Prajñākaragupta): *Pramāṇavārtikabhāṣyam or Vārtikālaṅkāraḥ of Prajñākaragupta. Being a commentary on Dharmakīrti's Pramāṇavārtikam.* Ed. R. SĀṄKṚTYĀYANA. Patna 1953.
PVP	Pramāṇavārttikapañjikā (Devendrabuddhi): Q 5717b Che 1-390a8.
PVV	Pramāṇavārttikavṛtti (Manorathanandin): *Dharmakīrti's Pramāṇavārttika with a commentary by Manorathanandin.* Ed. R. SĀṄKṚTYĀYANA. Patna 1938-1940.
PS	Pramāṇasamuccaya (Dignāga)
PSV	Pramāṇasamuccayavṛtti (Dignāga)
PSṬ	Pramāṇasamuccayaṭīkā (Jinendrabuddhi): *Jinendrabuddhi's Pramāṇa-samuccayaṭīkā Chapter 1*. Critical edition by ERNST STEINKELLNER, HELMUT KRASSER, HORST LASIC. (STTAR 1.I) Beijing-Vienna 2005.
MSū	Mīmāṃsāsūtra
MSūBh[a]	Mīmāṃsāsūtrabhāṣya used by Dignāga
MSūV[a]	Mīmāṃsāsūtravṛtti (Bhavadāsa) used by Dignāga
VNṬ	Vādanyāyaṭīkā (Śāntarakṣita): *Dharmakīrti's Vādanyāya. With the Commentary of Śāntarakṣita.* Ed. RĀHULA SĀṄKṚTYĀYANA. Patna: (Appendix to JBORS 21 and 22) 1935-1936.
VMMS	Viśuddhimārgga Mahāsanyaya (Parākramabāhu II): *Viśuddhimārggaya ... mahāsanya sahitay.* 3 vols., ed. BENTARA ŚRADDHATIṢYA, Kaḷutara 1949-1954.

VSū Vaiśeṣikasūtra: cf. VSūV

VSūBh Vaiśeṣikasūtrabhāṣya used by Dignāga

VSūV Vaiśeṣikasūtravṛtti (Candrānanda): cf. JAMBUVIJAYA 1961.

Vibh Vibhūticandra's marginal notes in PVV

ŚV Ślokavārttika (Kumārila): cf. ŚVV

ŚVṬ Ślokavārttikaṭīkā (Sucaritamiśra) - *Mīmāṃsāślokavārttikaṃ Sucaritamiśra-praṇītayā Kāśikākhyayā Ṭīkayā sametam.* 3 parts. Ed. K. SĀMBAŚIVA ŚĀSTRĪ (parts 1,2), V. E. RĀMASVĀMI ŚĀSTRĪ (part 3). (ASG 90, 99, 150) Trivandrum: Government Press 1926, 1929, 1943.

ŚVV Ślokavārttikavyākhyā (Umbeka) - *Ślokavārttikavyākhyā tātparyaṭīkā of Uṃveka Bhaṭṭa.* Ed. S. K. RAMANATH SASTRI, revised by K. KUNJUNNI RAJA and R. THANGASWAMY. (MUSS 13) Madras: University of Madras 1971.

ṢT Ṣaṣṭitantra

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